THE BANNER OF GODS LOVE, AND ENSIGN OF RIGHTEOVSNESS

Spread over his people in these later dayes.

Wherein the true light shineth, and the mysterie that hath been hid from Ages and Generations, is revealed to the Saints, which is, *Christ in us the hope of glory*, as our forefathers witnessed, Read *Col.* 1.26, 27, 28, 29.

ALSO,

A Testimony against them who formerly hath tasted of the good Word of God, and of the Power of the world to come, who hath cast the Law and Gospel behind their backs, and hath trodden under foot the blood of the Covenant, and now doth labour with one shoulder to destroy the Man-child which is now brought forth to rule the Nations with an Iron Rod; and these are most especially, those that are called *Anabaptists* and *Independents*.

Also, A few Words in warning to the Priests, Professors, and People of the Town and County of *Southampton*.

With a few *Quaries* to the Rulers and Magistrates of *England*, to try their fruits whether they be according to the Christian Magistrates recorded in the Scripture of truth, or according to the heathenish Kings and Rulers in former Ages.

Set forth most especially for the sake of the honest-hearted, who are not wholly given up to believe lyes, that they may come to know the way of life and peace. Written by me who am called *Ambrose Rigge*.

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THE
PAINTER
OF
GOD'S LOVE.

To the ſober Reader.

GReat and admirable is the Love and Mercy of the Lord God unto the ſons of men, that he hath not with-held his onely Son, but hath ſent him a Light into the world, that all men through him might believe, and be ſaved: But there is a generation of men in theſe our dayes that cannot endure ſound Doctrine, and ſuch will not receive him who is the good ſhepherd, but heaps unto themſelves Teachers having itching ears, which hath never profited them, nor never ſhall; and the abomination of deſolation, ſpoken of by *Daniel* the Prophet, ſtands now where it ought not; therefore I deſire thee who readeth theſe enſuing lines, to underſtand and weigh them in an equal Ballance, and with a ſingle eye look upon them, and thou wilt clearly ſee that here is nothing written but what is juſt and true to every mans condition, without flattering, or daubing with untempered Morter, as the falſe Prophets have done theſe many years, which hath made the abomination ſo great in our Nation of ENGLAND. And

take heed of judging or censuring any thing hastily, but try all things, (as he hath done who writ this unto thee) and hold fast that which is good; For to this end was this sent forth to publike view, That every one may be knowne by their fruits: From him who is a Friend to all that love the Truth as it is in JESUS called of men

Ambrose Rigge.

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THE BANNER OF GODS LOVE, AND ENSIGNE OF RIGHTEOVSNESS, &c.

FOraſmuch as many dear and precious Servants and Children of the Lord God of Heaven and Earth, whom he hath loved with an everlaſting love, and hath opened their eyes and ears to behold him whom they had pierced, and hath armed them with power from on High, to make war in righteouſneſs againſt all the powers of darkneſs that ſtands up againſt the appearance of the Lamb Isa.8.18. Joh.17.23. Zach.12.10. Rev.20.8,9.

Lamb of God, who hath now cloathed them with his Armor
Rom.13.12. of Light and Life, and given them for an Helmet, the Hope
Eph.6.13, 17. of Salvation, and hath put the Sword of the Spirit (which is the Word of God) into their mouths, that with boldness they may declare abroad the Name of him who is now come
Joh.1.1.46. a Light into the World, and hath lighted every man that
Joh.17.9. cometh into the World, that all men through him might believe, and come to the knowledge of the truth

1 Joh.3.8. And for this end is he now made manifest, To destroy the
Eccles.12.3: Works that the devil hath wrought in man, even to make
Ezek.32.25, 26: the strong man bow before him, and the Keepers of the
Ezek.21.28. House to tremble, that the uncircumcised may fall by the stroke of his Sword which is now drawn in his hand, and made ready for a mighty slaughter, even to cut off the wicked from the Land of the living, that their remembrance may
Luk.19:27: be blotted out from the earth, which will not that he shall rule whose right it is: and he hath made his children and servants living Witnesses of his eternal Truth, to declare his
1 Joh.5:20: eternal Name among the Gentiles, and hath given them a
Luk.22:35: good understanding to know him that is true, and hath sent them forth into the World without Bag, or Scrip, or two Coats, and hath given them his Word of Life and Light to declare to the Spirit in Prison; and these have (as they have
Acts 17:30,31. been moved of the Lord) run to and fro in the earth, in true
Acts 20:33. and tender love to peoples souls, warning all men every where to repent, and seek the Lord while he may be found, without coveting any mans Silver, Gold, or Apparel; and for this have they been flocked, stoned, whipped, imprisoned, and shamefully intreated, and not counted worthy to live upon the earth, not onely by them that professed little or nothing of God, Christ, or the Scriptures, but rather by
Mark 8:31: the Scribes, and Pharisees, and chief Priests, and zealous professors as the Jews was; as may be witnessed at this day by hundreds in our Nation of *England*, whose fruits shame their Profession, and whose Works shew to their faces they
Joh.8.44: are of their Father the Devil. And those whom the Lord
1 Cor.4:2: hath called and chosen to commit his secrets unto, and to place his eternal Name in, as they have freely received of the

Lord,

Lord, freely have they ministred unto all, whereby many hath been turned from darknesse unto light, and from the power of Satan unto God, and God hath greatly blessed their labours within these few years, so that many that was scattered as Sheep without a Shepherd, in the cloudy and dark day, by the Idol dumb Sepherds which had made a prey upon them, their feet are now directed into the Way of life and peace, wherein they are now walking up to *Zion*, with Songs of Deliverance, and are sitting down with *Abraham*, *Isaac*, and *Jacob*, in the Kingdom of God; and the children of the Kingdom shall be cast out into utter darkness, where is weeping and gnashing of teeth for ever.

Matth.10.8. Acts 26.18. Ezek.34:12. Isa.35:10: Matth.8:12:

And now quick and powerful hath the Word of the Lord been in the mouth of his Messengers and Ministers in this Nation of *England*, and elsewhere, whereby the strong man in hundreds hath been made to bow, and the Keepers of the House to tremble; and by it hath the Wisdom of the Wise been confounded, and the understanding of the prudent brought to noughts; but the Word of the Lord hath stood, and shall stand and accomplish the VVork for which it was sent, and hath grown and encreased abundantly, so that many by it is quickned, and raised from death to life, and they have not laboured in vain, as the false Prophets have done this many years, but many Vessels are full, and an innumerable multitude is drawn out of the Sea of confusion, where they were overwhelmed, and could never have come to the Son of God, unlesse they had been drawn by the Cords of the Father's Love, wherein now they walk to the praise and glory of God for evermore.

Heb.4:12: Isa.29:14? 1 Cor.1:19: 1 Pet.1:23,25: Isa.40:8: Acts 19:20: Luk.5:9,6:

And those whom the Lord God of Heaven and Earth hath indued with his Spirit of Life and Light in Christ Jesus his only Son, and as they have been moved of the Lord, have taken in hand to set forth from the very first a Declaration in order of those things which are most surely believed among us, who have been eye-witnesses of him from the beginning, and of all the things that Jesus began to do and to teach, of the works and mighty wonders which he hath wrought for the

2 Cor.1:12: Luk.1:1,2: Psal.111:4:

the ſons of men, who ſate in darkneſſe and in the ſhadow of death, how he hath cauſed his everlaſting day to dawn upon them, and hath commanded light to ſhine out of darkneſſe, whereby his children comes to have the knowledge of his glory. And this Declaration hath been ſet forth for the ſake of the ſimple, that they may turn in at the call of Wiſdom, who is now uttering her Voice in the Streets, and opening her Gate wide, ſo that many hearkens to her Voice, and enters in at her Gate; and by ſuch is *Wiſdom* juſtified daylie, and *Knowledge* encreaſed abundantly, ſo that the Lord God is known to be one, and his Name one. And he hath confirmed his Work, not by Word onely, but by his mighty *Power*, and by his Armor of Righteouſneſſe on the right hand, and on the left, whereby his Enemies is ſubdued under his feet, and the Power given unto him to rule whoſe right it is: And this hath his own Arm accompliſhed for his own Seed ſake which lay in captivity, and was oppreſſed and burthened, ſo that it could not ariſe to bring forth fruit unto him, but his Vinyard wholly laid deſolate to the Beaſts of the field to make a prey upon, and his Heritage was become as a ſpeckled Bird that was wandered into the deſolate places of the earth, and not one ſtone was found to build up the deſolation of *Zion* with, till it was hewed and ſuted by the Word of God, which is as a Hammer, which was put into the mouths of his choſen ones in the fulneſſe of time.

Luke 1:79: 1 Cor:4:6: Prov.1: 20,22, 23,24. Matth.11:9: Iſa.11:9: Zech: 4:9: 2 Cor:6,7: Ezek:11: 7: Jer: 2,9: Jer:23:29: Gal:1:8:

And now I, with the reſt of my dear Brethren and Siſters, who have obtained grace and mercy from the Lord, and having had perfect knowledge from the very firſt, of the things that Jeſus hath done for me, and the reſt, who have believed in his Name, and how it pleaſed the Father to reveal him in us, that we might preach him among the Gentiles, for the ſalvation of his people Iſrael, and for the redemption of all the children of *Adam*, who were made ſinners by his diſobedience.

Now am I moved of the Lord to bear my teſtimony (with the reſt of my Brethen and Siſters, who are in ſcorn called *Quakers*,) unto Chriſt Jeſus the Light of the World, whom

wee witneſſe in us, the ſlope of Glory and how He did there begin his work, and wrought in us both the will and the deed, as our fore-Fathers witneſſed in their declaration in order; the miſtery that was hid from ages and generations was Chriſt in them the hope of glory, and them that ſought a proofe of Chriſt in them, they exhorted to try themſelves, and prove themſelves, and told them that Chriſt was in them except they were reprobates; and this is the miſtery that is now hid from all ſorts of profeſſion and profeſſors at this day who are found without the life of Chriſt, manifeſted in the mortal fleſh, and ſo are ſeeking proofs of his ſpeaking in his people; and ſuch hath ears but doth not hear him of whom *Moſes* wrote, which the Lord hath now raiſed to be a Teacher and a Leader to his people, which they now bear in all things according to the word of the Lord by the mouth of his ſervant *Moſes*: And this doth ſet all the world in an uproar ſo that *Gog* and *Magog* doth ſtrike hands together, to joyn in Battle againſt the Lamb who is now ariſen to rule the nations with a Rod of Iron, and Fan, and purifie his Sons and Daughters, that he may gather his Wheat into his Garner according to his promiſe, and burn up the Ghaff with unquenchable fire.

Col. 1. 27.
Phil. 2. 13.
Col. 1. 26.
2 Cor. 13. 3. 4. 5.
2 Cor. 4. 11.
Deut. 18. 15. 18.
Acts 3. 22.
Rev. 20. 8.
Rev. 17, 14.
Rev. 12. 5.
Rev. 19. 15.
Matth. 3. 12.
Luk. 3. 17

And now ſhall they clearly be known that ſerveth the Lord in truth and righteouſneſſe, from them who pretend in words they know him, but in works deny him, for the time is already come wherein men cannot endure ſound Doctrine, but after their own luſts, heaps up unto themſelves Teachers which doth not profit them at all, but are ſuch as the Prophets and Apoſtles of the Lord did always bear teſtimony againſt as all that are not wilfully blind may clearly ſee.

Mal. 3. 18.
Titus 1. 16.
2 Tim: 4. 3.
Iſa. 56: 10: 11: 12:
Ier: 23:
Ezeth 34:
Matth 23.

But now hath the Lord furniſhed us with power from on high, to preach his everlaſting Goſple unto every creature, ſo that our labour and travel is to ſee Chriſt formed in them, who is the expreſſe image of his fathers perſon, that henceforth they might not be toſed to and fro, with every wind of Doctrine, through the ſleight of men but that all may

Mark: 16: 1
Gal: 4: 19:
Heb. 1: 3:
Eph: 4 14.

 come

come to the knowledge of him in them, ſubduing all things
1 Cor: 15:::28: under his feet, and leading Captivity Captive, and deſtroy-
Phil: 4: 8. ing and defacing the image of the Devil in all his children,
Ephe: 5:27. that they may be preſented without ſpot unto his Father,
and for this end did he ſow the good ſeed of the kingdom a-
Matth. 13. 8. mong us, which the good ground hath received in us, and
hath brought forth firſt the Blade, then the Ear, then the
full corn in the Ear, to the everlaſting praiſe and glory of
him that ſowed it, ſo that the earth hath brought forth her
increaſe by handfulls, and abundance is gathered into the
houſe of the Lord, and God hath opened the Windows of
Mall. 3.10. Heaven and hath ſent a bleſſing upon it, that there is ſcarce
roome to hold it, and he hath rebuked the devourer in hun-
dreds according to his promiſe, ſo that his children doth eat
and drink with a diſcerning of his body, and are become
one bread and one body fitly joyned together unto Chriſt
1 Cor. 1 30: the head, who is made unto them, wiſdome, righteouſ-
neſſe, ſanctification, and redemption, to the everlaſting
praiſe of his everlaſting name for ever and ever.

And now is the Lord ariſeing and ariſen out of his holy
Iſa: 59 7: Habitation, and hath covered himſelfe with Zeale as with
a Cloake, and for *Zions* ſake hath he uttered his voice as a
man of Warr, whereby the tall Oakes hath been brought
Ezek. 37:10: 11: down, and the Cedars of Lebanon hath been made to bend;
And he hath breathed upon the ſlain that they have ſtood up
Iſa: 28:17: upon their feet, and are become the whole houſe of *Iſrael*;
and for *Zions* ſake hath he laid Judgement to the line and
righteouſneſſe to the plummet, and is ſweeping away the
refuge of lyes, ſo that there ſhall be no hideing place
found in Heaven or in earth but his own righteouſneſſe,
which whoſoever is found out of, in the day of Gods fierce
wrath, ſhall be ſwept away with the Beeſom of deſtructi-
on into the Lake that burns with fire and brimſtone for ever,
where there is no redemption. And therefore awake
vvake all you carnal minded ones of what Sect or Faction ſo-
ever you be of: The everlaſting day is come, and dawned
upon us, which you hate, vvhich hath diſcovered you to

be

be out of Gods righteousnesse, in the deeds of darkness, following the Imaginations of your evil hearts, whereby the seed of God is oppressed, as a Cart is presed with Sheaves, and over you death hath great dominion, and darknesse hath great power, the way of peace you know not, nor never can in that state; therefore open your eyes, and behold the bright and morning Star, that ariseth out of the East, which is over-shadowing the whole earth, that every mans work is now made manifest of what sort it is; and no longer shall your deeds be hid, for all things are naked and bare before him with whom we have to do, and he will suddenly bring to light the hidden things of darknesse, so that every one shall appear as he is in truth and righteousnesse, or in deceit and unrighteousnesse, and all vailes will he rent, and all covers will he rip off, that his own flock only who are covered with his spirit of life and power, may be hid in the day of his fierce wrath, which will come upon all mankind.

Amos 9:13: Rev:22.16 Heb:4:13: 1 Cor.4:5: Isa:30.1:

Awake awake all you who hath long lain upon your beds of ease and carnal security, and hath eaten with the Gluttons, and drunken with the Drunkards, and is now beating with the Fist of wickednesse, and with a slanderous tongue backbiteing the innocent, behold your Master is come & hath found you asleep, He stands now at the door and knocks, and is desiring of you to awake, and arise out of the filthy pollutions of the world that you are overwhelmed in, that he may give you the light of life to follow him into the Land of the living, where many now doth praise and magnifie his great Name for evermore, who hath done marvellous things for them who are his flock, who follows him whethersoever he goes, unto whom He is a Priest, a Prophet, a King.

Amos 6:3:4:5: Matt:24.49. Ephe:5.14. Matt. 21, 42:

Awake awake all you filthy Dreamers, who are in the defilements of the flesh, and who hath made people brutish by your false Dreams, which you have called the word of God, which hath been but a Divination of your own brain, and hath not profited the people at all, but their

Ier.23 9. Iude 8:

hungry ſouls is yet languiſhing after the bread of life, you
Ezek.34.3. have fed your ſelves with the fatt, till your fleſh is become
Ezek.23.20. as the fleſh of Horſes, your eyes ſtand out with fatneſſe,
your words is as ſmooth as butter, but in your heart doth
the ravening Wolfe lye hid from the eyes of many, as
Ezek.34.16. your fruits doth daily manifeſt, the Lord will now feed
you with Judgement, and make you drink the dreggs of
the Cup of his fury, powred out without mixture, for
you have cauſed many to erre by your lyes and lightneſs,
and none have you brought into the knowledge of the
truth, becauſe you have departed from it your ſelves,
you have long ruled in this long night of Apoſtacy, where-
Inter fœces reg- nat ſtrabus. in the blind have walked which you have led, who have
called you miniſters of Chriſt and prophets of God: And of
ſuch have you made a grievous prey, and hath taken their
money for that which was not bread; but the Lord hath
Ezek.22.13. ſhaked his hand at your diſhoneſt gain, and hath cauſed
his everlaſting day to ſpring upou his children, which he
Ezek.34.22. hath appointed to gather from your mouths, that they
28. ſhall no longer be made a prey upon by you; therefore
be awakened and conſider your ſtate and condition in
which you now ſtand, if you be not wholly given up to
make Merchandize of peoples ſouls through covetouſneſſe
2 Peter.2.3. which is Idolatry; for God will now no longer be mock-
ed, ſuch as you ſow, ſuch ſhall you reap; your Vine-
Heb.6.8. yards are very unclean, Bryers, Thorns, Weeds, and
Thiſtles grows up abundantly inſteed of tender Vines, you
are ſleepy and ſloathful Vine-dreſſers, you may bluſh to
look into your Vineyards if you were not wholly given up
to hardneſſe of heart: The day of the Lord will come
1 Theſſ.5.2. upon you as a thief in the night, wherein the Lord will
require his ſheep at your hands, and then ſhall the book
Rev.20.12. be opened wherein is written all your covetous practices,
and ungodly deeds, and out of it ſhall you be judged ac-
cordingly, and then ſhall you howle for pain of heart,
and weep for griefe of ſpirit when you conſider how miſe-
rably you have deceived & deluded many poore ſouls, and

how

how you have ſcattered the Lords flock upon the barren Mountaines, which the Lord will ſurely require at your hands; behold now the time is near accompliſhed that if you will not hear and lay it to heart, to give glory unto the Lord, that he will ſpread dung over your faces, and will curſe your bleſſings, yea many of them he hath curſed already, ſo that henceforth never fruit ſhall growe on you more, but you ſhall ſuddenly wither away like the Fig-tree that bare leaves, but no fruit, becauſe you have diſpiſed the Law of God, and hath followed after covetous practices and are become curſed children who have forſaken the right way, and hath run gredily after the errors of *Balaam* the ſon of *Boſor*, whom Gods hand was heavily ſtretched out againſt, and the ſame hand of the Lord is againſt you now, who are found treading in the ſame ſteps. Ezek. 34. 10. Mal. 2. 2. Matt. 21. 19. 2 Per. 2. 14.

Awake awake all you high notioniſts of what kind or ſort ſoever who hath gotten the Scriptures of the Prophets and Apoſtles to talk of in your ayrie minds, and thinks to have eternal life in them, but hates the ſon of God in all his appearances, and will not come unto him that you might have life; the day is dawned, and the ſun is riſen with his burning heat and hath ſcorched all your beauty, ſo that you are become as a parched Heath in the Drought of Summer, all your glory is the Lord bringing into contempt, and your Wiſdome hath he turned into fooliſhneſſe, becauſe neither you nor it did ſtand in the fear of his name; your preaching and long praying are but as the cutting off of a Doggs neck, or offering Swines blood; the Lord hath no regard to it becauſe your hands is polluted and daily vvorks iniquity: And as a Cage is full of birds, ſo is your houſes and hearts full of deceit, your abominable Idols have you not yet caſt to the moles, and to the Batts, for the fear of the Lord & for the glory of his majeſty, vvho is novv ariſen to ſhake terribly the earth, the Lord vvill not be mocked vvith your Hypocritical profeſſion, for the day is come vvherein every one of your vvorks Iohn 5. 39. Ier. 17 6. Ier. 23. 9. Iſa. 66 3. Iſa. 2. 20. Gall. 6. 7.

works are made manifeſt, but this you cannot endure to
Iohn 3. 19. hear of, who loves darkneſſe rather then light becauſe
your deeds are evil, therefore be awakened, be awakened
now when the everlaſting day is come and conſider your
ſtate, and meaſure your wayes, by the unalterable rule
2 Cor. 10. 13. 15. of righteouſneſſe, which is the light wherewith you are en-
lightned, and it will let you ſee that you never yet knew
the miſtery of the Croſſe of Chriſt, which to the world
Gal. 6. 14. doth crucifie all that comes to bear it; but in the world
and the vanityes therof are you yet wandering as ſheep
without a ſhepheard, and never yet witneſſed a true ſe-
peration to God with the light of his Son: And now are
Iſa. 8. 14. 1 Pet. 2. 8. you ſtumbling at the ſtumbling ſtone that is laid in Zion,
which is become a rock of offence to you who ſtumble at
the word of faith which is nigh in the heart; your high
buildings ſhall be now laid beſolate and not one ſtone left
upon another, that ſhall not be thrown down, the mouth
of the Lord of Hoſts hath ſpoken it.

Iſa. 3. 14. 15. Awake awake all you covetous cruel oppreſſors, who
grinde the faces of the poore, and by Cuzening, Cher-
ting and defrauding, hath ſet your neſts on high, and
are become great in the earth, ſo that you joyn houſe to
Iſa. 5. 7. 8. houſe, and field to field, till there be no place for the
poore in the earth, the day is come upon you that you
ſhall be called to an account before the dreadful God of
Heaven and earth, who hath taken notice of all your
wayes and actings, and hath heard the cry of the poore
and needy which you have greedily made a prey upon, ac-
cording as you could receive power from the beaſt whoſe
Image you bear: And therefore go to now ye rich men,
Iames 5. 1. 2. 3. weepe and howle for the miſery that is coming upon you,
for the ruſt of your ſilver and gold ſhall be a witneſſe a-
gainſt you; the Lord is now bringing down the oppreſ-
ſors, and ſetting the oppreſſed free, which hath long cry-
Pro 1. 24: Ezek. 14. 6. and 18 30. ed unto him; your riches ſhall not deliver you in the day
of Gods fierce vvrath: Therefore novv, incline your ears
unto the call of Wiſdome, and repent repent vvith ſpeed
and

and return unto the Lord with all your hearts, and seek him while he may be found, and hearken unto him while he calls upon you, *Why will ye go in your iniquities?* Now have you all a day and a time, see that you all prize it, least you be cut off from the Land of the living, and go down to the pit with the uncircumcised. Psal. 52,5.

And now blessed be the everlasting Day for ever, who hath visited us who sate in darkness, and in the shadow of death, & hath broken forth in an acceptable time unto the sons of men after this long night of Apostacy, wherein darkness hath been called light, and the Way of the Lord hath not been known, nor the true Prophet which *Moses* wrote of, hath not been heard, but people hath been ever learning, but were never able to come to the knowledge of the truth, which many hath desired to know and receive, but could not in that state, and by reason of darkness and blindness of mind, have followed such Teachers as have been wholly Enemies to Jesus Christ, and in every thing out of his Doctrine, but yet covered themselves over with the sheeps clothing, and through good words, and fair speeches, deceived the hearts of the simple, and made them believe that they were the only men that were gifted of God to minister a Word in season to the weary, and to direct them that were gone astray, into the Way of God: And so great was the Cloud of darkness over the whole earth, and the covering was drawn so close over the ravening Wolf in them, that he did not at all appear unto the children of men, but they gave large sums of money unto them, and thought by that to know the true way to eternal life, and this kept the ravening Wolf from appearing or breaking forth, so that (as they did imagine) all was well, and at peace, and they cryed peace, peace, unto them that put into their mouths, and daubed with untempered Morter, so the Lord overturned them by his mighty power, and then did he appear in a measure of the dispensation of his love unto a people that was called *Puritans*, and he opened their eyes in a little measure, that they saw the Luk. 1.78,79. Act. 3. 22, 23. 2 Tim 3: Rom 16. 18. Ezek. 33.16. Ezek. 13. 10.

the deceit and unrighteousnes that both prieſt and people lived in; they had a zeal for God and his glory, and a tenderneſs of affection aroſe in their hearts one to another, to exhort one another to love, and to good Works, and the Seed of the Kingdom of God was ſown in them; but it falling by the way-ſide, the Fowles of the air picked it a-
Mat.4.4. away, ſo that it came not to take root downward, nor bring forth fruit upward to him that ſowed it. So theſe fell back again, and loſt their zeal and tenderneſs which they had, and got the words of truth in the airy mind, but in the life was one with the World after a little time; and
Jer.12.8. then was the Lord grieved that his Heritage was wholly left deſolate for the Fowls of the Air to tread under their feet, and make a prey upon; and it pittyed him to ſee his own ſeed ſo oppreſſed, and his Vinyard ſo wholly
Iſa.3.14. laid waſte to the Beaſts of the field.

And then did he ariſe for his own Name ſake, and opened the eyes of many, and appeared in a large meaſure into a People that was called *Anabaptiſts*, and ſhewed them in a
Rev.17.1,2. large meaſure the Witchcraft of the great Whore, who had made all Nations drunk with the Wine of her Fornication; and then did he lead them from the mouths of the Idol dumb ſhepherds which had made a prey upon them, and had taken their money for that which they ſaw was
Iſa.55.2. not bread, nor had not in the leaſt ſatisfied their hungry ſouls; even then did God raiſe his living Witneſs in them, and ſhed his eternal love abroad in their hearts, and gathered them together in ſeveral quarters of the world, and his Name was witneſſed among them, and his Power did appear in them, and a great zeal and tenderneſs for a while was among them, ſo that they met with part of the rage of the Devil, and indured it for a time with joy; and while they was near unto the Lord, he was known to be near unto them, and gave them the necks of their Enemies to tread upon, and a great ſight of the good Land they had, and the Seed of the Kingdom of God was abundantly ſown a-
Mat.4.5. mongſt them, but it falling upon the ſtony ground in them

when

when the Sun arose with his burning heat, it was scorched, and became unfruitful, so that after a time the power of God ceased, and was not seen amongst them, but coldness and barrenness got up, and pride, and exaltation, and self-conceitedness crept in by little and little, and then they begun to build again those things which they had in a measure destroyed, and he that got the most in his brain-knowledge, was set up to be a Teacher and a Ruler, and so gloryed in the gift more then in the Giver, and this Ministry became one in nature with the Priests, and did not profit the people at all, which may be witnessed at this day. And now are they set down at ease in a dead form of that which the Saints witnessed the life of; nay, they have so far departed from the power of God which the Saints did, & doth witness to lead & guide them, that they have lost the very form, and are become one in nature with the World, and differ nothing but in words, and in outward shews and pretences. The true Proverb is fulfilled upon them, *The Dog is turned to his own Vomit again, and the Sow that was washed to her wallowing in the Myre; so that the Lord is weary with their sacrifices, and their solemn Assemblies he cannot away with, because they have cast his righteous Law behind their backs, and hath trodden under foot the blood of the Covenant, and now hath sitten down in a rest which is polluted, and are become enemies to the Crosse of Christ*, therefore is the same hand of the Lord that was turned against his Enemies before, the same is lifted up against them now, whereby they are torn and rent as an old Garment, and as a tottering Wall that is daubed with untempered Morter. And thus have they rendred unto the Lord evil for all his kindness, and hath turned his grace into lasciviousness, which would have led them to salvation if they had been taught with it, whereby the works of the Devil would have been destroyed in them, which they are so strongly pleading for, and concluding all to be deceived and seduced that shall withstand or oppose it; and if any will not bow down to their Image which they have set

2 Pet. 2. 22. Prov. 26. 11.

Isa. 11. to 16. Heb. 10. to 29.

Tit. 2. 11, 12.

up from the Scripture Letter, presently he is judged and censured not worthy to have communion with, though he have the power of God for his defence, and be led and guided by the Spirit of the living God, and have fellowship with him, and be brought into his Covenant of light and life.

And this is that now which they call their Fundamentals, Baptism of Water, and taking of material Bread and Wine, which there is no command for throughout the Luk.11.49. Scripture; but Judgement, Mercy, and Faith is omitted, which is the weighty matters of the Law, and so the Woe that was unto their forefathers is to the same generation still. And thus hath the Lord been mocked with a voluntary humility, and a Will-Worship after the traditions of men, after the Rudiments of the World, and not after Christ the Light of the World, who hath lighted every Joh.1.9. man that cometh into the World: And so now are they crying up the Ordinances of God, the Ordinances of God, as the Jews did the Temple, but are as ignorant of Christ Jesus the Substance, as the Jews was that stoned him: Though there was a time that he was known in such things, and in the flesh, yet he that came through it, desired to know him so no more; but these deny all that comes to know him ony otherwise, as the *Jews* did them that testified against the outward Temple, (which was a time commanded of God) when their Bodies was made the 1 Cor.6.19. Temples of God, and they came to witness the Substance of the Figure. Now this is the reason of so much confusion now among several sorts of men and forms, That the Life and Substance of all Types, Shadows, and Figures, is denyed, and only the Husk fed upon; and this hath been the ruine and down-fall of these people that are called *Anabaptists*.

Then in another dispensation of the Lords love did he appear to a People called *Independents*, & brought many of them to see the emptiness of all forms of profession, & they thought only to depend upon the Lord was the safest way,

and

and there was a love begot in them to God and his Way and truth, and tenderneſs of ſpirit one towards another, and they were a little brought low in their own eyes, and they ſeparated themſelves in the outward from other men in Worſhip, but it was ſelf that ſeparated them, which was never yet denyed nor ſeparated from by them, as doth fully appear at this day in their whole courſe of life, the Seed of the Kingdom was ſown among them, but they receiving it into the thornie ground it was choaked ere it grew up, with the cares of the World, and deceitfulneſs of riches, and abominable pride, envy, and wrath, as *Nathaniel Robbinſon*, one of their great Sect-Maſters of the Town and County of *Southampton*, may bear me witneſs, if his heart be not totally hardneed, and he be given up to work all manner of wickedneſs with greedineſs, and his conſcience be ſeared with a hot Iron. Mark 4. 7.

Wofully hath theſe ſort of people betrayed their truſt, their latter end will be worſe by double then was their beginning, highly are they now exalted upon the Mountains of pride, and deeply are they obliged in the bond of iniquity, their Sacrifices are now an abomination to the Lord, who is of purer eyes then to behold iniquity, they have departed from the counſel of the Lord, & have greatly erred into the Way of *Cain*, as will hereafter plainly appear in *Nathaniel Robbinſon*, and many of his Hearers in the Town of *Hampton*, who are now become brutiſh, and without natural affection, incontinent, fierce deſpiſers of thoſe that are good, and not onely ſo, but hath a great thirſt after their blood, without any juſt cauſe, as hath manifeſtly appeared both in words and actions not long ſince, all this they cover under a cover of profeſſion, and a feigned humility, which is ſeen with the children of light to be double hypocriſie. And a covering of a moſt curious colour have they put on to hide this ravening Wolf, but now it is too narrow, the ravenous Beaſt breaks forth in great rage and fury, and muſters up all his Forces againſt the Lambs appearance, who is now come to torment him before Jude 11. 2 Tim. 3. 4. 2, 3, 4, 5, 6, 7. Matth. 7. 15, 16.

fore his time. And now doth he cast out floods of railings, revilings, lyes, slanders, false accusations after the Woman in whom the man-child is moving, and this is because his sacrifice is not accepted: But oh *Cain*! why art thou wrath? and why is thy countenance fallen? Why doth thou so rage and swell, foame and torment thy self, and envy thy Brother? If thou dost well thou shall be accepted, if not, sin lyeth at thy door. Thou hast forgotten that thou should first be reconciled to thy Brother before thou offer thy gift, and this is the main reason why it is not accepted at thy hand, which makes thee so envious and wrathful, that even nothing will quench thy thirsty stomack but thy Brothers blood, which daylie appears to all that are not wilfully blind, by thy eager pursuance after it, and threatning them that will not to the utmost answer thy cursed desires in persecuting the innocent. Oh how art thou posting on in the Way of *Cain* the Murtherer, and treading in the steps of thy Father *Balaam*! Oh thou *Nathaniel Robbinson*! Oh how is the right Wayes of the Lord evil spoken of and reviled daylie by thee, and by thy seduced followers, who makes lyes your refuge and mischief your dwelling-place, which is hatched in your deceitful Breasts! Wil your high talking of God and Christ cover all this? Or are you so given up to believe a lye as to believe it will? There is an eye opened that sees you, which you see not; and a Judge that weighs your actions, which you know not; but when the Book of every one of your consciences shall be opened, then out of that shall you all be judged, without respect of persons, and receive according to your deeds done in the body. In that day shall not your crying Lord, Lord, and preaching in the Name of Christ in your Synagogues rescue you from that dreadful sentence, *Depart from me ye workers of iniquity, I know you not; for I was an hungry, and ye fed me not; I was thirsty, and ye gave me no drink; a stranger, and ye took me not in*, but went with abominable lyes and false reports to the Magistrates to persecute me as a Wanderer and a Deluder, and when they would

Gen 4.5,6.

Jude 11.

Matt. 7.23. Matth. 25.41, 42,43,44.

By Name *William Pinhorn.*

not

not imprison me; you caused them to do it; and when there was no Witness against me, you came in false Witnesses your selves, whereby to seek my ruine and destruction; and when I was in prison, some of you said it was a matter of conscience not to visite me, and said it was just upon me: All this and more have you acted and spoken against me, because you neither knew the Father, nor me; for in as much as you have done this to one of the least that believe in me, you have done it to me: *And therefore woe unto you, good had it been for you that a Milstone had been hanged about your necks, and you cast into the midst of the Sea, then to have offended one of them that believe in me. Oh how often would I have gathered you as a Hen gathereth her Chickens under her Wings, and ye would not*, but hated, persecuted and shamefully intreated my servants and messengers that I sent in tender love unto you, to warn you, while you had a day and time, to turn unto me from all your abominations: *But oh! how have you hated reproof, and turned your ear from the cry of Wisdom, and hath chosen your own wayes, which is corrupt, before me, and as far from mine as the Heaven is from the earth!*

Eliz. Howsent said it was a matter of conscience not to visit her Sister in Prison.

Matth. 25. 45, 46.

Matth. 18. 6.

Matth. 23. 37, 38.

Prov. 1. 21. Isa. 55. 9.

Oh how will you answer this, ye stiff-necked and rebellious people, that have eyes, and see not; ears, and hear not; and hearts, and doth not understand! Will the Lord be mocked with your vain oblations which you bring before him day by day, when your hands is full of blood, and your hearts is after your Idols? *You have set your Nests on high, and hath covered your selves with a covering, but not with the Spirit of the Lord*, as is daylie apparent to all whose eyes the Lord hath opened; highly are you seated upon the Mountains of pride and exaltation; the *Scribes* and *Pharisees* did far exceed you in zeal who made clean the outside, which you are far from; but you say pride is in the heart, which is true enough by your garments; you are bad patterns before them you call Heathens which can see nothing but the outside; yea, many of them outstrips you in life and conversation, and would be ashamed of your practice

Isa. 1. 13.

Isa. 30. 1.

18

ctise: You have built you a Tower, whose top you think may reach to Heaven, whereby to get you a Name, and exalt your selves in the sight of men, and a name you have gotten of Lambs and Sheep, but the nature of Dogs and Swine is found ruling in you, as is too too evidently your actions and fruits: I know you will call this railing, but it is the Words of sound Doctrine unto you, which you can scarce endure, you have been so long daubed with untempered Morter, and flattered in your iniquity, but now will the Lord rip off all your false covers, and your folly shall be made manifest unto all men, as theirs was who withstood the truth in former ages.

Rev. 3. 1.

2 Tim. 4. 3.

2 Tim. 3. 8, 9.

I did think to cover your iniquity from the eyes of the World, but now I see the Lord will not have it so, but your shame and confusion must now be laid open unto all, that others may hear, and fear, and take warning, and that you may be left without excuse, and your blood be upon your own heads in the day of the Lords fierce indignation, which shall come upon you as a thief in the night, except you with speed repent, and turn to the Lord with all your hearts, and with all your souls, and put on Sackcloth, and sit down in the dust, for the jealousie of the Lord is kindled against you, and all your prayers are an abomination to him, for you regard iniquity, and envy in your hearts, and works it with your hands: Is now the Weapon of your Warfare become a Magistrates Sword? Will not your Ministry stand without imprisoning and persecuting the innocent? Had ever the Churches of Christ such a VVeapon, as you can read of? VVhat will be the end of these things? Consider betime, if you be not wholly given up to a reprobate mind. In true and tender love to your poor souls I speak, & warn you again, as I have often done, who have most unjustly suffer'd by you, both in false words, and unjust actions, as I shal make appear to publike view: You have cast many false and abominable aspersions upon us who are by you in scorn called *Quakers*, and most especially upon me, who am onely known to you by the

the Name of *Ambrose Rigge*, yea many things have you laid to my charge, which I never knew nor acted, for which the Lord wil you judge, which thing you never made good, to this day, nor never can. And this have you posset ignorant people with, *That we are Witches and Deluders, and do deny Christ and the Scriptures*, and many other filthy things, which is not fit to be named, but to be thrown into the bottomless pit from whence they came: And this have you possessed the minds of many with, for which the Lord will reward you into your own bosoms; but of all your false Accusations are we clear in the presence of the Lord, for Christ and the Scriptures we own and witness, else we should not see your deceit and hypocrisie, which is covered in you with the Name of Religion; and if we did not own him in us the hope of glory, we needed not suffer by you and all the World so much reviling and slandering, and be hated with a deadly hatred, as we are daylie by you; but at this we marvel not, for we know it was our Masters portion before of the same generation, as we have a cloud of Witnesses recorded in the Scripture of truth, was written for our admonition and learning, as our forefathers were moved of the Holy Ghost, took in hand to set forth in order a declaration of the sufferer, & of the persecutor, that we might have a Witnesse for one, and against the other, which we prize greatly at this day, seeing that both parts is now to be fulfilled, as your eyes have seen, and our ears have heard. Col. 1. 16, 27.

And thus hath the third ground appeared worse then both the former, wherein you are found who are called *Independents*; for you are weighed in the Ballance of the Sanctuary, and are found wanting, therefore wo unto you if ye do not repent, for the Spirit of the Lord will not always strive with you, nor his Messengers will not always be sent to warn you to turn unto him; but the time shall suddenly come upon you, that you shall seek the Word of the Lord from Sea, to Sea, and shall not find it, if you still go on in hard heartedness and rebellion, and despise the day of your visitation. 1 Sam 2. 3. Gen. 6. 3. Amos 8 11, 12.

And

And now *Nathaniel Robbinſon*, I ſhall lay open ſome of thy fruits to publike view, that all who feare God, and keep his commandments, may be aſhamed of thee. And this I ſhall declare for the ſimple ſake, that they may know thee by thy fruits, according to the words of Chriſt, *Matt.* 7.20. and that all who loves their ſouls may no longer be deceived by thee, nor hold thee up, leſt they partake with thee of thy plagues.

Matt.7.15,16.

Upon the firſt day of the Week I who am called of the World by the Name of *Ambroſe Rigge*, was moved of the Lord to come into the Idols-Temple where thou was ſpeaking a divination of thy own brain, where I ſtood peaceably till thou had made an end, as many may witneſſe, and then I ſpoke to thee the words of truth in ſoberneſs, but thou fled out at a back-door, as the falſe hirelings ever did, and then thoſe that was preſent in hearing thee, fell upon me like ſo many Wolves and Lyons, that it was the great love and mercy of the Lord that I ſaved my blood; and they haled me out of thy Synagogue into the Street, where I was ſpeaking the Words of truth with boldneſſe, till one of thy Hearers, by name *William Pinborne*, and *Nathaniel Knight*, one of thy members came, and laid violent hands on me, and haled me violently along the Streets to the Majors Houſe, where they kept me priſoner till the Major came home, and then accuſed me falſly to the Major, ſo they ſent me to priſon, where I did remain till the ſecond daie, and then was brought before the ſaid Major and Juſtices of the Town and Countie of *Southampton*, where did appear none to lay any thing to my charge worthie of bonds: Then came in *Nathaniel Robbinſon*, as a Judge in his own cauſe, and told the Magiſtrates he would prove me a Hireling, and when I put him to prove it, he quoted that place of Scripture in *Luk.* 10.3,4,5,6,7. where Chriſt ſaid unto his Diſciples when he ſent them forth without bag, or ſcrip, or two Coats, and commanded them to eat and drink ſuch things as was ſet before them, for the Labourer is worthie of his hire; but when I put him to prove by the

Joh.10.13.

Scrip-

Scripture where ever Christ commanded his Ministers to go into such a City, and there have a set place, and a Steeple-house to go into, and have fifty pounds by the Year from the State, which is his practice, as many may witness, such a command was not to be found thorowout the Scriptures: Now let any that are guided by the Spirit of the living God, judge whether of these are according to the command of Christ, or agreeable to the Scriptures of truth and the practise of the holy men of God.

Then when the Magistrates could find no just occasion of evil against me, wherby to suffer any further imprisonment, *Nathaniel Robbinson* came & told them in my hearing, they had best to bind me to my Good-behavior, when no evil-behavior could justlie be laid to my charge: And then they would have proceeded against me for mis-behavior; but I pleaded my freedom according to their own Law, That without the mouth of two or three Witnesses nothing is established or proved, nor cannot legallie be prosecuted. So upon that they concluded to send me to prison again, which was done accordinglie. Then on the next daie came *Nathaniel Robbinson* and another Priest to the Prison-door, and asked me if they might have a little discourse with me, to which I answered, Yea: So they went awaie, and said they would come again by and by, which they never did, and so proved themselves to be of their Father the Devil, who was a liar from the beginning, and abode not in the truth: Then I was sent for before the Magistrates again, where was five false Witnesses prepared against me, of which *Nathaniel Knight* was one, but their testimonie did not agree together, as it was with their forefathers recorded in the Scripture of truth, *Mar.* 14. 56, to 59. Then the Magistrates being more sober then to prosecute from such false Witnesses, they commanded their absence; then they tendered me the Oath of Abjuration, which I did then, and shall for ever bear testimonie against, both over my self in particular, and over the whole Church of God in general; So finding no just occasion against me

[illegible] they ſet me free according to Law, though it was much againſt the Will of mine adverſaries.

Then on the third daie of the ſeventh Month, 1657. *Ellin Emmes* went to the Steeple-houſe in *Southampton*, called *Reads*, and there ſtayed peaceablie until the Prieſt had ended both his Sermon and Prayer, as he called it; and when he had quite ended, as ſhe did believe, ſhe ſpake ſome few words to the people whereupon two of the Juſtices of the ſaid Town, preſently commanded ſome Officers to lay hands upon her, which they did, and haled her in a rude manner through the Streets to priſon, without any Examination or Mittimus to the Officer or Keeper of the Priſon, to ſhew the cauſe of her impriſonment, nor had the Keeper any Warrant for her detainment in priſon, where ſhe remained until the Seſſions, which began the 17th of that Month, and in the Evening of that day the Recorder *Liſle* ſent one of the Town-Officers to bring her before the Court; and calling for the Indictment laid againſt her, it was anſwered, There was none; whereupon the Recorder taxed the Juſtices for having impriſoned her wrongfully, and ſo word was ſent preſently back, not to bring her to the Court; but the next day there was a falſe Indictment framed contrary to the late Act, by which ſhe ſuffered for the words maliciouſly, wilfully, or of purpoſe, (according to the Act) was quite left out of the Indictment, and only the Word *diſturbance* put in, upon which Indictment the Jury proceeded, and brought her in guilty of diſturbance, whereupon the Recorder *Liſle* gave ſentence to lay a Fine of five pounds upon her to be paid at a Months time, or to be ſent to the Houſe of Correction for ſix months, to be ſet to hard labour, &be corrected according as they ſhould think fit; but the Priſoner replying ſhe would never pay any, they had her body there preſent, they might do with her what they thought good, ſo ſhe asking whether ſhe was free, they bid her go home if ſhe would, which ſhe did.

Now

Now the Month being up, the Mayor of the Town made out his Warrant to the Constables and Beedles to come to her house to demand the mony, or to take her Body; her Name being mistaken in the VVarrant, there was nothing done, only the payment of the Fine refused. Then two days after, being the 21. of the eighth month, the Constable & five or six Officers with Swords, came with a second VVarrant from the Mayor to fetch her to *Bridewell*; but she being in an inner Room in her house, did forbear putting her self in their hands, and so remains, expecting what further course they will take against her.

Anne Horsent upon the 6th. day of the 7th. Month, was moved of the Lord to go to a Steeplehouse in *Hampton*, called *All-Saints*, where *Nathaniel Robbinson* spoke that day, where she stood peaceably, and spoke not a word until *Robbinson* was come down his Pulpit, and out of the Meeting-place, and when he was fled, she spoke some few words to the people, and so went home again. But the next day this *Robbinson* sent to the Church-VVardens, (as they are called) telling them he had been affronted, and if they did not execute their Office, he would complain against them. [Take notice of that, thou that reads, with a single eye] And he also went to the Mayor of the Town with a false Information against her the said *Anne*, whereupon the Mayor sent his Officers to apprehend her where she was to visit the said *Ellin Embree* in prison, and there they also detained her in prison until the Session, full 12. dayes, and was likewise imprisoned without Examination, or any Accusers heard, and was proceeded against in the same manner, and upon the said dayes and VVarrant as the said *Ellin Embree*, although it did not appear by any proofs in the Court, that she the said *Anne* had disturbed the said *Robbinson* in the time of his officiating, nor yet in going to it, or returning from it, as many can witnesse, nor can *Robbinson* say that he heard any one word that she said in the Meeting-place, but was got home, or very near, be-

following, judgement was given against her at the Sessions, either to pay five pounds, or to be sent to the House of Correction, to be set at hard labour, and be corrected as they should think fit, though it could not truly be brought in that she had broke any Law.

Note, That the Justices of the Town (when they were in prison) did give order to the Keeper of the Prison, that none should visite them but their near Relations.

Therefore I desire all sober people in this Nation that fears the Lord, to weigh and consider these things, whether ever such a Ministry as this was ever ordained of God yea or nay, that will not stand without imprisoning and persecuting the innocent for saying not a word, but for standing peaceably among the rest, looking upon him. What do you think is in this mans heart if he could but get the Rulers and Scribes to join with him in cruelty? Would not the Jesuit Priests in Queen *Mary's* dayes been ashamed to have acted such things against any that came to speak to them? Oh *Nathaniel Robinson*! cannot thou even blush to hear of this? Is thy heart so hardened that thou glories in that which one day will be thy shame? What will be the end of these things? Consider betime, lest he that thou so much strives against, break thee to pieces, and thou be cast out into utter darkness, where is weeping, wailing, and gnashing of teeth for ever.

THere dyed of late one John Behaute, in the Town and County of Southampton, who was another of the Independent Teachers, as this Nathaniel Robbinson aforementioned, who did upon his death-bed declare, that this Robbinson was the cause of his death, to Robbinsons face, but did forgive him, and bid him do so no more: Now if they be envious one to another, as be the cause of one anothers death, what may any judge they would do with us if they had power given them from above? If this be not Cain's way that Robbinson is in, let all who feares the Lord, judge, Gen. 4. 8. Jude 11.

And

And now a few words in warning to the Priests Professors, and people of the Town, and County of Southampton.

VVOE Woe unto you the Inhabitants of *Southampton* Priests Professors and People, who hate the
Iohn 3.19,20, 21. light wherewith Christ Jesus the light of the world hath lighted you withall; your deeds are evil, and your ways
Psalm.73,18. Iohn 1.8.9. 1 Iohn 1.5. are crooked, and perverse, even the slippery wayes of darknesse, your building must be thrown down, and not one stone left upon another, & your Image must be dasht
Dan.2.34. 1 Pet. 2.6,7,8. to peices which you have set up, (unto which you would have the true seed to bow) with the little stone cut out of the Mountains without hand; at which you stumble, which is become a rock of offence unto you, who at the
Rom. 9.33. word of life stumbles, and yet professeth the letter as your fore-fathers did, but as far if not further from owning the life as they were, even stoping your ears, at the voice
2 Tim.4.3.4. Isa. 48.22. of the true Prophet; and cannot endure sound Doctrine, but saith unto the Prophets Propheſy smooth things unto us, and speake unto us peace, though the witnesse of God (the true Prophet in your consciences) saith there is no
Ezek.10.49. peace to you, for you live in the lust of the eye, and in the lust of the flesh, and in the pride of life, eating and drinking and riseing up to play, even like your Sister *Sodom*, whom God overthrew: And doth not thy Prophets in the midst of thee hearken to this, and cry peace peace where the Lord hath not spoken peace, and daube with
Jer. 6.13,14, 15. untempred morter, so that none is able to turn from the evil of their doings, but all your daubing is accounted as
Ezek. 13,10, 11,12,13,14,15. Potters clay, for within are you ful of rottennesse and deceit, pride, and ambition, envy and hatred, pri-

perſecuting the Innocent, which are all fruits of that Matt. 13, 27, 28.
tree which hath no promiſe but to be hewn down and caſt Matt. 7. 19, 20.
into the fire; long hath the Lord looked for fruits of you, Heb. 6. 8.
but nothing is brought forth but Bryers, and Thornes, for your profeſſion and Miniſtry will not ſtand, without renting and tearing, pulling and hailing out of your Synagogues, perſecuting and drawing the Innocent before your Iudgement ſeates; falſe accuſeing and backbiteing, 2 Tim. 3. 1, 2, 3, 4, 5, 6, 7, 8, 9.
lying and ſlandering, theſe are the fruits that is brought forth amongſt you of which I am an eye and eare witneſſe, and this was not declared againſt by thee *Nathaniell Robinſon*, who profeſſes thy ſelfe to be a teacher of others, but thou thy ſelfe is not yet taught to deny nor to declare againſt ſuch things, but doth cry out and complain it is not ſevere enough; Now are you like Prieſt like people, all are Ier. 23. 11. Hoſea 4. 9.
prophaine, yea your wickedneſſe is now found out, and your wayes traced with the eternal light of the Son of God which you hate and ſcof at, now doth your inſide appear, the ſheeps covering will no longer hide the ravening Wolfe, but he breaks forth in great rage and fury even Matt. 7. 15, 16, 17.
ready to devour the Lambs of Chriſt, which walks Innocently before you, who are inwardly ravening Wolves as your fruits makes you manifeſt, by which you are known, Ezek. 34. 10.
as Chriſt Jeſus the light of the world hath foretold, which is now ſeen and fulfilled, glory be unto his eternal name for ever that your good words and fair ſpeeches will no longer hide you, but the children of light ſees you to be in the ſame ſteps of them, the Prophets Chriſt and the Apoſtles was ſent to cry againſt, which uſe your tongues Matt. 23. Ier. 23. 30, 31.
and ſay thus ſaith the Lord, when in the mean while you are perſecuting his Servants and ſlaying his Son, though Matt. 7. 21.
you make a large profeſſion of him, and call him Lord and Maſter, but doth not the things which he commands but the things which his ſoule loathes

And thou *Nathaniell Robbinſon* look upon thy congregation, yea them which thou calls church members, which thou haſt ſowne unto, and ſee if there be any thing to be rea-

reaped amongst them but corruption, pride, luſt, light-
neſſe, wantonneſſe, envying, ſtrife and debate, the
moſt vaine faſhions and cuſtomes, of the world, which is
to fade as the flower: And is not thy Vineyard full of this,
can thou look upon them and not confeſſe thou art a
ſhameleſſe Vinedreſſer, that can walk in this Vineyard
without bluſhing? thy plants doth ſend forth an evil ſmell
into the noſtrils of the Lord: Is not thy preaching vaine,
and their faith vaine, and thy people yet in their ſins, and
Ier.23.21. pleading for them for term of life? but if thou had ſtood
in the councell of the Lord, and cauſed his people to have
heard his word, then they ſhould have been turned from
theſe abominations, which both thou and they are in,
and pleading for, and perſecuting ſuch who teſtifies againſt
them, and dare thou ſay that thou haſt brought them to
Acts 26.18. witneſſe the firſt Principle of religion, or thinkeſt thou
1 Cor.4 20. the kingdome of Heaven ſtands in words, or the way to
Iſa.35.8,9,10, it is the way of uncleanneſſe, Pride, Envy &c. And whe-
ther thou and the reſt be not in ſuch wayes of darkneſſe
aforementioned yea or nay; if this be the vvay it is very
broade, and many may go in thereat, and yet may profeſs
Matt 7.13. as much of the Saints vvords as you can or doth, vvhile
Iohn 8. 44. they themſelves are of their father the Devil as the Jevvs
vvas, vvhoſe vvorks they did in perſecuting his Servants
and ſtoneing him, and are not you doing the ſame? let the
Deut.18.15. faithful Prophets of the Lord once ſpeak, and lend your
eares a little unto him vvho vvill not flatter nor lye nor
daube vvith untempred morter, for novv hath the Lord
Iohn 1.45. raiſed him according to his promiſe vvho ſpeaks vvith au-
Iohn 7.37.38. thority, and miniſters to the ſpirit in priſon, and all that
vvill not harken unto him ſhall be cut off, the mouth of the
Acts 3.22. Lord hath ſpoken it, and it ſhall be accompliſhed, and
unto him ſhall Kings bovv, and caſt dovvn their Crovvnes,
Who vvill rule the Nations vvith a rod of Iron, and
Iſa.28.2. daſh them to peices as a Potters Veſſel, and novv vvoe
unto the Crovvne of pride, that muſt be brought dovvn
and laid in the duſt: And you that bear it the Lord vvill
ſcat-

ſcatter in your Imaginations in vvhat form or profeſſion ſoever you bee, though you be gathered together and hand joyn in hand, yet the vvicked ſhall not go unpuniſhed; novv this is ſad nevves to you, that are found vvithout the Camp of the Lord, for it is novv fruits that he is now looking for, and righteouſneſſe that his ſoule delights in, and the heart that he requires; therefore hear this ye profeſſors of what ſort ſoever, who are out of the life and power of God, unto which every ſoule is to be ſubject, unto this power you are not brought, nor a ſubjection to it you do not know, but are under the power of the Prince of the ayre which rules in you whereby ſome of you are led into pride, others into enmity, others into abominable lyeing and falſe accuſeing the Innocent without a cauſe, now I know he who hath led you into theſe things will not let you confeſſe it, nor own that which condemns you ſecretly for it, but will bring Scripture for his own ends (as he did to Chriſt) and ſay I ſhould not judge; but I ſay the righteous loveth judgement, but the wicked cannot ſtand in it; and the Saints ſhall judge the world, and the Spiritual man judgeth all things, and he himſelfe is udged of no man, and your actions is to be condemned with the light, and troden upon as dirt in the ſtreets, with them who are in the power of God? Oh how the ſeed of God is oppreſſed amongſt you, that even the cry thereof hath entered into the ear of the Lord of Sabbaths, vvho is novv riſen to avenge his ovvn cauſe, and to plead vvith you who are in the fleſh, and are not only enemies to the ſeed of God in your ſelvs, but your rage abundantly apperrs towards any in whom it doth ariſe, to rule and guide them in the vvay that is called holy; your abominations are increaſed, and your tranſgreſſions cannot be numbred, the Lord is weary vvith your ſacrifices, they are an abomination unto him; for no ſooner have you done that you call your ſacrifice, if there be any in whom the ſeed of God is brought forth, that are ſent of him ro declare againſt your abominations,

Prov. 1. 7. Matt. 3. 8, 10. Prov. 23. 26. Rom. 13. 1. Ephe. 2. 2. Exek. 23. 45. Dan. 7. 22. 1. Cor. 6. 2. 2. Cor. 2. 16. Iſa. 1. 12, 13, 14, 15. Prov. 15. 8.

before they can be suffered to speak the words of truth in
Mat. 23. 34, 35 soberneſſe, you like doggs, and ſwine, Wolves, and Lions,
do fall upon the Lambs of Chriſt, (who wrongeth no man
neither can you lay any thing juſtly to their charge,) and
Luk. 19. 3. pulls, and hails them out of your Aſſemblies even ready to
take their bloud as *Cain* did, and caſts into priſon ſuch
without any cauſe at all; are theſe a Company of ſheep, or
Gen. 4. 5. of doggs, and Swine, yea, or hay? And is not this *Cains* way
that you are found in, and is your ſacrifice more accepted
of the Lord then his was? why are you ſo wroth & envious?
they that learn of Chriſt are meek, when they are ſmitten
ſmites not again, or doe you ever read that any of them
hailed out of their Aſſemblies, or perſecuted, or impriſon-
ned any? What adminiſtration do you live under? Anſwer
in plainneſs, if you ſay you are Chriſtians, ſhew where ſuch
actions were acted among Chriſtians; if not, confeſs it
openly, and doe not play the Hypocrite; Read and ſee if
your eies be not wholly blinded by the God of the World
whom Yee worſhip and ſerve, who was an accuſer of the
brethren from the beginning, and an envious man; Is not
all out of order amongſt you, your children wild and rude
1 Cor. 15. 33. in the evil communication which corrupts the good man-
ners, brought up out of the fear of God, like wilde
Epheſ. 6. 4. Colts, mocking, ſcoffing, ſtoneing, deriding and ſcorning
the Servants of the Lord in your Streets, ſo that thoſe that
neither doth, nor ſpeaketh any thing to you that is evil,
are daily by you abuſed both by words and actions as they
Titus 2. 2, 3. paſs peaceably along the Streets; are not you that are Pa-
rents or Maſters to ſuch aſhamed of ſuch things (or doe
you not delight in ſuch things,) your ſelves, and incourage
your children and ſervants in it, What doe you think will
be the end of theſe things, doe you not think the Lord
ſcornes the ſcornfull, or what is it your malice is ſo much
againſt?

And again, is not your young men and maids uncivill,
Titus 2. 4. 5, 6. blaſpheming the name of the Lord, daily following youth-
Pſal. 119. 9. ful pleaſures, living wantonly upon the earth, ſcoffing,
and

and ſcorning them that cannot partake with them in their filthy pleaſures, which will be bitter in the end, and are they not inventing how to make themſelves glorious in the ſight of the World, not remembring their Creator in the dsies of their youth, but following after pride and vanity which corrupts youth, and leads out of the Moderation, which they who fear the Lord are in, and are adorned with a meek and quiet ſpirit, which is of great price in the ſight of God. And doth not your Women array themſelves in coſtly apparell, in gold and pearle, contrary to the Apoſtles command, and doe not they goe in hoods, and vailes, ſearfes, and rings, and changable Suits of Apparell, and walking with ſtretched out necks, and wanton eies, making a mincing as they goe, and a tinkling with their feet; and their broadered hair; that they can ſcarce tell how to goe they are ſo proud, and puft up in the luſt of the Fleſh, even ſuch (if not worſe) as the Lord ſent his plagues, and judgments upon. Read *Iſa.* 3. 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26.

Eccl. 12. 1.

1 Tim. 2. 9. 10. 1 Pet. 3. 2, 3, 4. Iſa. 3. 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26.

Therefore hear this all you that are found in this path, the Lord will take away your bravery, and inſtead thereof he will cover you with contempt, and he will bring down the haughtineſs of man and woman, and will lay your honour in the duſt; and ſcatter you as chaff is ſcattered with the Wind, becauſe you have caſt his righteous Law behind your backs, and hath walked deſpightfully againſt the Spirit of Grace; Who hath been warned like unto you? hath not the Lord ſent his Servants earlie and late to forewarn You of the Judgement that he hath intended againſt You becauſe of Your manie tranſgreſſions, whereby You daily provoke him to anger; even to ſweep You all awaie with the beſome of deſtruction?

Iſa. 2. 11, 12, 13, 17. Iſa. 10. 33.

And have not You executed Your cruelty upon his meſſengers in mocking, ſcoffing, ſpitting upon, hailing to priſon them that have been ſent in tender love unto your Souls, to call You to Repentance, and to ſeek the Lord while he may be found: but You may ſay, You doe not this

Math. 23. 33, 34, 35, 36, 37, 38, 39.

to the ſervants of Chriſt, but to Vagabonds and Wanderers, Deluders, and Deceivers, and the Ringleaders of the Sect of the Quakers, (as You in ſcorn calls them) which is every where ſpoken againſt, and hailed out of the *Synagogues*, and perſecuted, and caſt into priſon, but all this while cannot ſee Your ſelves as blind as Your Forefathers the Perſecutors was, and as ignorant of God, and his works as *Cain* the Vagabond was, vvho vvas in Envie as you are, though he builded the firſt Cittie to make himſelf an habitation, God called him a Vagabond, *Gen.* 4. 12. but he did not call his Son a Vagabond, vvho had not vvhereon to lay his head, nor his Son did not call them vvhich vvent about in Sheep skins, and goat skins, and had no certain dvvelling place, he did not call ſuch Vagabonds, vvho had a habitation vvhere neither *Cain* nor any of his ſtock hath, but you are the Vagabonds rightly named vvho are in envie and vvrath, vvho hath great habitations in the earth as he had, but are driven out from the preſence of the Lord into pride and highmindedneſs, and into the Earth, and its pleaſure, and treaſure, laying up treaſure there, but are ignorant of the true treaſure vvhich they have in earthen veſſels vvhich vvander up and dovvn, and are made a prey upon by you, vvho are in *Cains* vvay, and in God hath not an habitation, but are vvandering ſtarres, vvandering up and dovvn in the Element of your imaginations, out of one faſhion and vanitie of the World into another; and here are you ſcattered upon the mountains of Pride and high mindedneſs, in the clouds of darkneſs, and ſtops your eares at the true Shepheards voice, vvho would gather you off from the barren mountains into the lovv vallies, to feed among his Lambs, and to drink of the freſh fountain of living Water, but this You loath, and vvill not hear of, but loves to vvallovv vvith the Svvine in the filth, and mire, therefore vvill Your condemnation be juſt, and the Lord vvill be clear of Your blood.

Gen. 4. 12.

Heb. 11. 35, 36, 37, 38, 39 40.

2 Cor. 4. 7.

Iſa: 59. 15.

Again, is not the harmleſs and innocent children of the Lord vvhom he hath placed his Name in, and hath ſet as

Phil. 2. 15.

Witneſſes

Witneſſes againſt you, as he did *Lot* in *Sodom*; whom you have nothing juſtly to lay to their charge, are not ſuch by you abuſed as *Lot* was, ſcoffed and ſcorned at, ſtoned in the Streets and ſpitted upon, who cannot goe with you into the ſame exceſs of riot, doe you think the Lord doth not take notice of this? Yea, ſurely one day ye ſhall know that it had been better for you that a milſtone had been hanged about your necks, and you caſt into the midſt of the ſea, then to offend one of the leaſt of his, who is the good Shepherd, but becauſe Judgement is not executed upon you ſpeedily, therefore are your hearts bent in you to doe wickedly; but this know, that there is a Witneſs in every one of your conſciences, that takes notice of all your waies and actings; therefore once more I warn you from the Lord to repent and turn unto the Lord, and put off your bravery of your tinkling ornaments, and put on ſackcloth, and ſit down in the duſt, if ſo be you may be hid in the day of the fierce indignation of the Lord, and ceaſe to doe evil, and learn to doe well, leſt the overflowing ſcourge of the Lord ſweep you all away, for his ſword is drawn, and his bow bent, and his arrowes are made very ſharp, and will fall grievouſly upon the head of the wicked and how can you eſcape when he appears, who will plead with you by his Sword, and by Fire, and will render to every man according to his works, without reſpect of perſons, and then ſhall you all know that you had warning in your life time, by them which you hated and perſecuted; ſcoffed and ſcorned; ſo while you have time prize it, and ſleight not the day of your Viſitation, nor the mercie of the Lord to your Souls, leaſt you be ſhut out among the Unbelievers into utter darkneſs, where is weeping, wailing, and gnaſhing of teeth for ever.

1 John 3. 12.

1 Pet: 4.4.

John 15. 19.

Math: 18.6.
Eccl: 8. 11.

Iſa. 1.16, 17.

Amos 5.14, 15, 16.

Math. 16. 27.

Math. 8. 12.

I charge

I charge you as you will answer it to the Lord, search these Scriptures out, which are quoted, and read them in the fear of God; and try your teachers, and your fruits, whether they be according to them which spoke forth Scriptures, Yea, or Nay, for every tree is known by his fruits, and so are the false prophets from the true, *Matth.* 7, 20.

Written by me whom you greatly hate, because I am sent to bear testimony against your abominations, and by you am I called a Quaker, but thorow the tender mercy of the Lord, am I made partaker of the Divine nature, and onely known to the world by the name of

2 Pet. 1, 4.

Ambrose Rigge.

AND now Oh ye Rulers of the earth, the word of the Lord is to you; who hath gotten the Seat of *Moſes* the Servant of the Lord; you who are called Judges, Juſtices, or Head Officers of what kind or ſort ſoever; And doth pretend that you are Gods Miniſters to lay the ſword upon the tranſgreſſors, and to be a praiſe unto them that doth well, according as the Lord hath appointed his Miniſters to be, now if you profeſs the Scriptures to be your rule and the Chriſtian Magiſtrates to be your example, which is recorded in the Scriptures; Let us now reaſon together in meekneſs, and trie your fruits whether they be according to the Magiſtrates in the time of *Moſes*, the Prophets, and Apoſtles, Yea or Nay? I ſpeak of them who were Gods Miniſters indeed, and did not beat their Sword in vain, but was a terror to evil doers, and a praiſe to them that did well, according as God had ordained them.

Firſt Conſider, are you ſuch as *Moſes* chuſed in his daies to be Rulers over the people, even men fearing God and men of truth, hating Covetouſneſs, as you may read, *Exod.* 18. the 21, 22, 23, 24, 25.

Again, are you ſuch as God commanded his Miniſters to be in the daies of *Moſe*, who commanded them to doe no unrighteouſneſs in Judgment, nor to reſpect the perſon of the poor, nor honour the perſon of the mighty, as you may read, *Levit.* 19. 15.

Again, are you ſuch as *Moſes* charged his to be, who was to judge righteouſly between every man and his brother, and the Stranger that was with him, and were nor to reſpect perſons in Judgement, but to hear the ſmall as well as the great, as you may ſee, *Deut.* 1. 16, 17. *Deut.* 16. 18, 19.

Again, are you ſuch as *Jehoſhaphat* the King ſet over the people

people, who doth not judge for man but for the Lord, and is the fear of God upon you, with whom there is no respect of persons or taking of gifts, as you may read 2 *Chro.* 19. 4. 5, 6, 7. *Prov.* 24. 23. 2 *Sam* 14. 14. Now let but the witness of God in you all speak, and it will plainly tell you whether you, and your Judgment be according to them and theirs, yea, or nay.

And whatsoever cause came before them between blood and blood, and between Law and Commandement, thus were they to doe in the fear of God faithfully, and with a perfect heart, they were even to warn them not to trespass against the Lord, least wrath came upon them, 2 *Chron.* 19. 9, 10. Is this so among you oh ye Rulers of *England* of what degree soever, would not you even cause them to trespass against the Lord that dare not, in persecuting and imprisoning them that dare not break his commands?

Again, are you such as doth execute the Judgment of the fatherless, and widdows, and loveth the Stranger in giving him food and raiment, as you may read, *Deut.* 10. 17, 18, 19. or are you not such as daily seeks to ensnare and persecute Strangers under the name of wanderers, and instead of giving of them food and raiment (according to the command of God,) doth cast them into prison, and whip, stock, and stone them, yea, or nay? as you have done many of the servants of the living God within this few years, who by faith hath (according to the command of God,) left their countrie, and fathers house, and are become Strangers and pilgrims in the earth, having in it no certain dwelling place, as it was with the holy men of God in former ages: as you may see, *Heb.* 11. 36, 37, 38. 1 *Peter* 2. 21.

Again, are you such as *David* was, whom the God of Israel set to rule over the people, being a just man, and ruling in the fear of God 2 *Sam.* 23. 3.

Again,

Again, are you ſuch as God commanded the Princes of Iſrael to be, who ſaid let it ſuffice you, O ye Princes of Iſrael, remove violence, and ſpoile and execute Judgement, and Juſtice, and take away your exactions from my people, as you may read, *Ezek.* 45. 9. or are not you ſuch as uſe violence to them that cannot bend to your pride and luſt, and ſend out your Warrants to ſpoil the goods of the innocent who cannot for conſcience ſake uphold that which they know and ſee the hand of the Lord is turned againſt? hereyou are found not to be ſuch as removsviolence&ſpoil, but are the defenders&warrants of ſuch who by violence & ſpoil, doth daily oppreſs the poor, fatherleſs, and widows: And as for taking away your exactions from the people of God, that you are far enough from, for you caſts them into priſon, and then adds affliction to their bonds, in ſpoiling their goods; and binds heavie burthens upon them which are grievous to be born, which you your ſelves will not touch with one of your fingers; now whether this be not as far contrary to them in former ages as light is from darkneſs let any that fears the Lord judge.

Furthermore, are you ſuch as was in the daies of the Apoſtles whom he commanded the children of God to be ſubject unto; who ſtood in the power of God, and was a terror to evil doers, and a praiſe to them that did well, and did not bear their ſword in vain, but was miniſters of God to execute wrath upon them that did evil; unto ſuch they was to be ſubject not onely for wrath, but alſo for Conſcience ſake, as you may read, *Rom.* 13. 1, 2, 3, 4, 5.

Again, ſearch and trie whether you and your ordinances be ſuch as the Apoſtle *Peter* commanded the Saints to ſubmit unto for the Lords ſake, whether it was to the King as Supream, or unto Governors as unto them that was ſent by him, for the puniſhment of evil doers, and for the praiſe of them that doe well, as you may read, 1 *Peter* 2. 13, 14. (marke) they was to ſubmit to every ordinance of

man for the Lords sake, which was for the punishment of evil doers; But he did not command them to submit to such ordinances of men as was for the punishment of such as obeyed the command of God; now let the witnesse of God in you all, search you, and see whether you be such Judges, Justices and Rulers as is aforementioned, yea or nay? who was men fearing God, and did not respect the person of the poor, nor honour the person of the mightie, and was not to take gifts; Now if you be such, he that is not subject to you resisteth the ordinance of God. But if you be found in the steps of them who were oppressors of Gods people, that when your pride is not bowed unto, doth in your rage and furie persecute, and cast into prison the innocent children of the Lord, contrarie both to the law of God, and man; I say they that resists this power, doth not resist the ordinance of God, for such a power was never ordained of God, but set up in the corrupt Wills of men; therefore they that comes to be turned from darknesse to the light, and from the power of Satan unto the power of God, (which is the higher power which every soul is to be subject unto) doth rather chuse to suffer by that power then to be subject unto ill, as you may read *Dan.* 3. 13,14,15, 16, 17, 18,19,20,21. *Dan.* 6. 14,15,16, *Acts* 16. 19,20,21,22, 23,24,25,26.

And now we shall come to search into the actions, and fruites of the Heathenish Kings and Rulers recorded in the Scripture of truth, who were persecuters of the people of God, and weigh their actions with yours, who are called Christian M[illegible]trates in this Nation of *England*, and see whether doth over-ballance.

So theſe are left as Queries to be anſwered by any of you.

1. WHether *Pharoah* King of *Ægypt*, who oppreſſed the children of God, might not have pleaded, as well as you, That they were to be ſubject to his command, and bow down to his power, yea or nay? who ſaid, *Come let us deal wiſely with them, leſt they multiply, and grow ſtronger then we, that when there fall out any war, they become our enemies, and fight againſt us*; and he uſed cruel rigor unto them, and laid great burthens upon them, as you may read *Exod.* the firſt chap. Now whether or no is not this your Wiſdom now, To uſe all your power and ſtrength to oppreſs the people of God now by cruel bondage and rigor, and when your power is not ſtrong enough, doth join together, and take counſel to make cruel Laws againſt them, whereby to bring them into bondage, and make them ſerve you as Bond-ſlaves, which you cannot read that *Pharoah* did? So whether your cruelty doth not exceed his, yea or nay, let that in all your conſciences judge.

2. Whether this power that *Pharoah* ruled in, was the power of God, yea or nay? If yea, Why did the Lord with an high hand, and an outſtretched arm, deliver his children from him and his power, and overthrow him, and his Chariots and Horſemen, in the midſt of the Sea? as you may read *Exod.* 14. 23, 24, 25, 26, 27, 28. If nay, Whether your power be not the ſame now, in oppreſſing the innocent children of God now, whom he hath appointed to offer a ſacrifice to him in righteouſneſs? And whether ever any that ſtood in the power of God, and was guided by the Spirit of God, was ever perſecutors, yea or nay?

3. Where did ever *Pharoah* King of *Ægypt* fine or imprison any of the people of the Lord for such a small thing as not for putting off their Hats, as many of you have done? Or whether he did oppress the people of God so many waies as you have done within these late Years, yea or nay?

4. Where did ever *Moses*, who was a true and faithful Judge over all Israel, fine or imprison any that came before him for not putting off their Hats? Shew one example either among the Christian Magistrates throughout the Scriptures, or among the Heathenish Rulers in former ages; and if you cannot find one example among either of them, then confess your selves to be grown higher in pride and ambition then the persecutors in former ages.

5. VVhether there be anie transgression where there is no Law? If you say Yea, shew how, or wherein; If Nay, then whether do not you persecute and imprison them that are no transgressors for not putting off their Hats, when there is neither Law of God, nor man that commands it.

6. VVhere did *Balaak* King of the *Moabites*, whose enmitie was against the people of God, whom God had delivered from under the hand of *Pharoah*, as you may read *Numb.* 22.4,5,6. yet shew where he persecuted or imprisoned so many of them as you have done of the children of the Lord, who are in derision called *Quakers*, in the Nation of *England*, without any just cause? and whether the power was not in him to do it, aswell as you, yea or nay.

7. VVhether *Haman* (who was full of wrath when *Mordecai* could not bow unto him as others did) was in the power of God, or in the pride of his heart, who made a Gallows to hang *Mordecai* on, because he crossed his lust? as you may read *Esth.* 5. Now whether you who are full of rage

rage and fury when the people of God cannot bow down to your pride and luſt, be not in the ſame ſteps, yea or nay?

Therefore conſider what was the end of *Haman*, read *Eſth.* 7. 9, 10.

8. VVhether *Nebuchadnezzar* (who was a heatheniſh King) ſtood in the power of God, when he commanded to bind the three children of God, and caſt them into the fiery Fornace becauſe they could not bow to his will, as you may read *Dan.* 3. the whole chapter? Now you that ſay all power is of God, and therefore ought to be obeyed, whether did *Shadrak*, *Mehek*, and *Abednego* well in reſiſting this power, and chooſing rather to ſuffer under it, then obey it, yea or nay? as you may ſee *Dan.* 3. 16, 17, 18. So you who commands the people of God to bow unto that which in conſcience to the Lord they cannot, are not you full of rage and fury, and commands them to be caſt into priſon without Bail or Mainpriſe, and makes their affliction ſeven-fold worſe then it uſed to be to others who were offenders? So what this Power and command differs from *Nebuchadnezzars*, let that in all your conſciences judge,

9. VVhether *Darius* the King ſtood in the power of God when he commanded *Daniel* to be caſt into the Den of Lyons for praying to the true God? as you may read *Dan.* 6. 16. If you ſay Yea, VVhether did *Daniel* well, yea or nay, in not regarding the King, nor the Decree that he had ſigned? *Dan.* 6. 13. If Nay; VVhether you ſtand not in the ſame power now, who caſts into Dens and Holes the children of the Lord, whoſe prayers he hears, becauſe they cannot bow down to any but to the command of God, yea or nay?

10. VVhether *Herod* who impriſoned *Peter* the ſervant of

of God, was in the power of God, yea or nay? as you may read *Act.*12.3 4. If you say Yea, then why did God send his Angel, and deliver *Peter* from him, and smite *Herod* that he was eaten with VVorms? as you may read *Act.* 12.7,8, & 23. If you say Nay, Then all power is not of God by your own confession, but the Devil keeps many under his power, to act his will upon the children and servants of God.

11. VVhether King *Agrippa*, or *Festus*, or *Felix*, who had as much power to execute their wills upon the servants of God as you have now, yet shew wherein they acted half so much rigor upon the servants of Christ, as many of you have acted? Therefore now consider your state, and weigh your actions and fruits, and in this your day I warn you all, high and low, to mind the things that belongs to your peace before they be hid from your eyes, and you be shut up in utter darkness; for the Spirit of the Lord will not alwaies strive vvith you as it hath done. Therefore be wise now ye Kings, and be instructed ye Judges and Rulers of the Earth; serve the Lord with fear, and rejoice before him with trembling; kiss the Son lest he be angry, and you perish from the way; for if his VVrath be kindled a little, blessed are all they that put their trust in him: And cease persecuting the innocent, vvho neither vvrongeth you, nor any man; and consider the end of the persecutors in former ages, *Pharoah* the oppressor of Gods people vvas drovvned in the depth of the Sea, as you may see *Exod.*14. 27,28. *Haman* vvas hanged on the Gallovvs that he prepared for *Mordecai*, read *Esth.*7 9, 10. *Nebuchadnezzar* his Kingdom vvas rent from him, and his dvvelling vvas vvith the Beasts of the field, and did eat grasse as the Oxen: Read *Dan.* 4.32,33.

Darius was made to repent, and confess to the truth, That it vvas the true God that *Daniel* served, vvhom he persecuted, as you may read *Dan.*6.26, 27.

Herod

Herod vvas eaten vvith VVorms vvho priſoned and perſecuted the ſervants of God; as you may read, *Acts* 12. 23. Theſe things I vvrite unto you that you may ſee the juſt judgements of the Lord upon the perſecutors of his in former ages; not that I deſire in the leaſt ſuch things to come upon you, but that vvhile you have time, to priſe it, and return to the Lord, if ſo be you may be hid in the day of his fierce vvrath. So thus far am I clear of all your blood, vvho am knovvn in *England* by the Name of

Ambroſe Rigge.

6/20 VI. 1817.

FINIS.